

DETECTION OF WITCHCRAFT. [Governour Hutchinson, in Vol. II. p. 26 of edition 3, has given a very brief abstract of this curious paper by the Rev. Mr. TURELL, minister of Medford. Our copy is from the original MS. which was owned by the historian of Massachusetts, made by Dr. Andrew Eliot, his friend, ED.] The Introduction. Although I am as far as any one from holding or maintaining the doctrine of the Sadducees; and firmly believe the existence of spirits, an invisible world, and particularly the agency of Satan, and his instruments, in afflicting and tormenting the children of men, (when permitted by God;) yet I fear the world has been wretchedly imposed upon by relations of such matters. Tricks and legerdemain have been fathered upon Satan, and others, falsely reputed as being in covenant with him, by ignorant and designing people, in which they were not so immediately concerned. Many things have been dubb'd witchcraft, and called the works of the devil, which were nothing more than the contrivance of the children of men, who are wise to do evil, and which by strict examination might have been detected. There are some books in the world, filled with stories of witchcrafts, apparitions, trances,

and c. to which we owe no more faith than to the tales of fairies, and other idle romances. Where one relation is exactly according to truth, there are two, at least, that are wholly the suit of wild imagination, or intolerably mixt with deceit and falsehood. Hence some have taken occasion to doubt of, and deny the existence of spirits, and an invisible world; and others to turn all that wise men say or write about them into ridicule. 'Tis a pity the world has been so credulous, and furnished these scepticks with matters to make sport of. At the same time, it is a thing horrid to think of, that we should be imposed upon by false relations, and our understandings daily affronted by lies. It would certainly have been a singular kindness, if those who have been instrumental in detecting falsehoods of this nature, especially causes of pretended witchcrafts, had been careful, and have taken and emitted authentick accounts of them, from time to time; which might have proved an happy means of preventing the like, or stopping their progress. When I consider this, and what every one owes to his own generation, and to posterity, I reckon myself obliged to offer a story, full of remarkable circumstances, which was the subject of much discourse and debate, in the day of it, and has lately, by the wonderful providence of God, and his most powerful word, been brought to

light and unfolded. I trust it may be of some service to the world, and therefore commend it to the divine blessing. E. T. The Account itself. In the year of our Lord 1720, at Littleton, in New England, lived Mr. T-- B--, three of whose children were in very odd and unaccountable circumstances for many months; viz. E--h, aged about eleven years; J--a, aged about nine years; and M--y, aged about five years. All of them were supposed to be under an evil hand, (i. e.) afflicted by Satan. I shall divide the history of them into six parts or chapters, that you may

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receive it with greater advantage. (1.) I shall relate speeches or facts; (2d) what people thought or spake about them in the time of it; (3d) explain all that was dark and unintelligible in their behaviour; (4th) declare the reasons and motives that induced and led them to it; (5th) the manner in which they were treated, and how they ought to have been treated; (6th) the means by which things were brought to light; and then add some useful reflections on the whole. First, then, I shall relate speeches and facts, or what was said and done by these children supposed to be under an evil hand. I shall begin with E--h, who was first in the plot, of whom I am able to give the most particular account. This girl, of about eleven years old, for eight months together, acted after a very strange manner. She began with telling stories which she had heard or read; agreeably and surprisingly accommodating them to the present time, company, occasion, and c. She proceeded in a short time to the relating of dreams; strange and unaccountable ones. From dreaming she fell into trances, and would, to all appearance, swoon away, and lie as one dead for a considerable time; out of which she would anon awake, and tell her friends, and those about her, what affrighting or pleasing visions she had of this or the other worlds. She made an unlawful use of sieves, eggs, and other things, to shew tricks and tell futurities; a practice which many foolish people run into. When she was put upon reading the scriptures, which she could do very well, and fixed her eye upon the words God, or Christ, or Holy Spirit, and c. she would drop down as one thunder-struck, scarce any sign of life remaining with her; and this she would do as often as they put her to read those words. Many strange noises were daily heard in the house, and stones often flung down chimney, by which not only the food that was dressing, and the utensils, were damaged, but the family was endangered. She would frequently tear her clothes, and disfigure herself, bite her attendants, and spit upon them, and her visitors too, excepting the pastor of the church, whom she appeared to have no power to hurt. 'Twas very common

to find her in ponds of water, at a considerable distance from the house, crying out, in great distress, she should be drowned. Sometimes she would be seen on the top of the house, and on the tops of trees, crying out that she should fall and kill herself; and when asked how she got there, she answered, she flew there. She did frequently complain of wounds and pinches and prickings, which she said she received by invisible hands, and the usual marks of such things were seen upon her. She accused a certain woman of the town for afflicting her, and as causing all the evil she suffered, and would often cry out to her mother-- There she is! there she is! there's Mrs. D--y. Two things are very remarkable relating to Mrs. D--y's pretended appearances. One time E--h said to her mother, there was a little bird in such a part of the room: Her mother went directly to the place, and having something in her hand, struck the place pointed to. E--h immediately cry'd out, O mother, you have hit it on one side of the head; and it was found afterwards that Mrs. D--y was at the same time hurt on one side of her face. Another time E--h said to her mother, There's Mrs. D--y; she is just there; coming to afflict me! Her mother struck the place with something, and E--h cry'd out, You have hit her on the bowels. It was found that Mrs. D--y received much hurt at the same time, and said she felt something break within her. She was then big with child, took to her chamber, and died in a few weeks. And as soon as she knew of Mrs. D--y's death, she ceased all complaints, and quickly grew composed and easy; and has never been known to use the like strange behaviour since.--I proceed now to give some account of J--a, when she appeared to be under the like influences of an evil hand. She was a girl of about nine years old. I discoursed with her, and she confirms what has been related before of her sister. You must know it was four months after her sister that she began to talk and act like her, and to complain of Mrs. D--y's afflicting her. Indeed she was never seen to fall into those trances, or heard to relate such visions as her sister; but

was in other respects equally odd and unaccountable, and in one instance she fairly outdid her. J--a was often seen upon the top of an high barn, when a young man could not without great difficulty get up; and there she would cry for help, saying she was carried there through the air. But when Mrs. D--y's death was known, an entire stop was put to all her actions of this kind. The youngest sister, M--y, of about five years old, commenced this odd behaviour about six months after E--h, and two after J--

a, and was not in many articles outdone by her sisters. Her complaints and speeches and actions were much the same. I am not able to say how far this child remembers these things, not having seen her; but the sisters say, she retains but a very confused notion of them. In one circumstance she differed from both her sisters, viz. notwithstanding the news of Mrs. D--y's death was brought to her, she carried on the old stroke, with bitter complaints of her, for many weeks; persisting in it that, let her sisters be ever so well, she remained under an evil hand. I must be so just as to tell you here, that there passed a day or two before Mrs. D--y's death was known to either of these children, and that these days were as much filled with complaints of her, as the months before. Thus have I finished the first head proposed, by giving you a plain and honest account of speeches and facts. The reader may now make a pause, and judge whether this be witchcraft or not, or stay till he hears the sentiments of others, which it is the business of the next head to relate. 2d, I am to relate what the thoughts and discourses of people were about the behaviour of these children, in the time of it. The news of Mr. B--d's family being under trouble presently took air, and spread about the neighbourhood, and also reached many places at a considerable distance; many went to visit them; some out of compassion, and others out of curiosity, to make observations on their carriage, whom they found ready enough to make their moans and show their distressed case. The children were pitied by most that visited

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them or that heard of them, as being in great adversity. There were many conjectures formed about the causes of their behaviour: Some thought they labored of bodily maladies; others that their minds were disordered, and that a strange kind of distraction had seized on them. Others, from some of their actions, (which were silly enough,) thought them to be underwitted; others that they were perverse and wicked children. But so far as I can learn, the greater number thought and said they were under an evil hand, or possessed by satan. This was the general cry of the town, and though many of this opinion were not so uncharitable as to judge or condemn Mrs. D--y as afflicting them, or to censure her as one in covenant with the devil, (having sufficient reason to believe the accused are not always the guilty persons;) yet they scrupled not to say, some evil spirit afflicted them in her shape. Indeed, that circumstance I named, of their complaining of Mrs. D--y, after she was really dead, stumbled many, who before seemed fully persuaded the children were bewitched; as also Mrs. D--y's protestations of her

innocency all along, together with her forgiving spirit upon her death bed: For when one asked her, among other questions, whether she forgave the wrong done her reputation by Mr. B--d's children, she answered, she freely forgave them all. People at a distance, forming their judgment of these matters from the parents of the children, and other relations, (who made their story as lamentable and doleful as it could be,) plumply pronounced it witchcraft as much as that which was formerly acted at Salem; [Vide History of New England, on Witchcraft.] all which, it may be, arose from as small a beginning, though attended and followed with more fatal effects. And it may be with some difficulty that my next head will undeceive some persons; which is, 3dly, To explain what was dark and unintelligible in these children's speeches and behaviour. Whoever has considered well of what was said under the first particular, let the general conclusion he has drawn up in his mind be what it will, he must certainly be nonpluss'd, if

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called upon to interpret some things to his own or others' satisfaction: 'Tis the business of this head to explain them. First, then, as to E--h's telling of strange stories, dreams, and c. I have this to say of it, that she was owner of a good share of mother wit, and was more than ordinarily delighted with reading, and had a tenacious memory, by which means she could relate most things she had heard or read, and apply them; she could leave out or put into a story that which would render it surprising. As to her falling down as dead, upon reading the words God, Christ, and Holy Ghost, and c. she did it willingly and perversely, having read in some accounts of witchcraft that afflicted persons always do so. The noises and disturbances in the house were made by these children, who could climb up and down about it and upon it. They would steal away unseen, and go down into ponds of water, and climb to the tops of trees, and sometimes get so high that they could not for their lives, of themselves, safely come down. And though it was a common report that they flew to those places, (and it is true that they said so,) yet no person ever saw them flying: Those that have often asserted it formerly, dare not give their oaths to it. E--h told me she never could get upon the barn, which J--a climbed to the top of; and though J--a climbed upon it, yet she could not come down; and that those who came to help her used ladders for the purpose. The wounds, the pinches, the bruises they complained of, (the marks of which were to be seen) they privately gave with their own hands. E--h told me she once in company pinched her forehead, and then immediately

complained of a violent pain in her head, and desired one to hold it, which was done; and all the while the person held it she complained she was pinched, and when the hand was taken away the plain mark of a pinch appeared, which confirmed her being bewitched to all that were present. The children falsely accused Mrs. D--y, and all the reason they give for it is this--they had proceeded so far in their wicked course that they were both ashamed and afraid to come to a confession of it. And an accusation

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of somebody (no matter who) was the next step. Mrs. D--y is pitched upon by E--h without any foundation. She owns she never appeared to her, or did her the least hurt, and when she told her mother of the bird in the room, she saw nothing; her mother struck at nothing; and the hurt which Mrs. D--y received was no ways owing to such a cause; but, as I am informed, Mrs. D--y was troubled with an ague in her face, and had at that time been applying an harsh and hot medicine which an unskilful neighbour had simply advised her to, which took off the skin from one side of her face. And when she told her mother, in the other instance, that Mrs. D--y was in such a part of the room, she did not see her nor any appearance at all; and her mother only fought with the air and the floor; Mrs. D--y received no injury by it; but at that time (as I heard) was riding on an horse behind her husband, and said to him she believed she had broke something within her, upon which she took to her chamber, and in a short time after died. I should note here that she was with child, and the horse was going exceeding swift and hard. Her death exceedingly terrify'd the two eldest of these children, who were very capable of reflection; but the youngest, through weakness, paid no regard unto it. These sisters, who were not afraid of wilfully sinning against God, were now trembling for fear of seeing an apparition from the dead. E--h told me she expected no other for a long time, but that Mrs. D--y would come and revenge the wrongs offered her. The fear of some such thing has at times kept her in a state of bondage until now. I pass now, in the 4th place, to declare the reasons and motives that excited these children at first, and afterwards, to such a behaviour. E--h tells me freely, her's took its rise from folly and pride: When she found she pleased others (whether elder or younger) or caused admiration in them, she was over pleased with, and admired herself, grew conceited and high minded. She thought, to be able to deceive her parents and neighbours was a fine accomplishment; but for a long while after she indulged this humour, she had no thought of nor

design about what it ended in. She never dreamt of witchcraft in all her dreams. She knew not but that other people's speaking of such a thing might put it into her head. She owns she was so much lifted up with pride, that she could not think of humbling herself. She was sorry that ever she began, but could not entertain a thought of leaving off, and therefore, as is the way of the wicked, she told one lie to hide another; adding sin to sin, and proceeding from evil to evil, until she had filled up the measure of iniquity to that height as has been described. J--a, observing her sister's performances for four months together, especially her being in ponds and upon trees, and c. (although at the same time she really believed her sister to be under an evil hand) had the curiosity to try if she could not perform the like pranks in a natural way, which she found herself able to do with as great facility. She outdid her sister in one thing, namely, in the instance given of climbing a barn, which E--h never attained to. Upon this she feigned herself to be in the like circumstances. E--h, finding J--a so active and cunning, and having many times mourned the want of an associate and assistant, she took J--a aside one day, (though with much reluctance, fearing that thereby the plot might sometime or other be discovered,) and told her the whole lying story with a great deal of truth; and persuaded her to join in the hellish design of deceiving and grieving their parents and neighbours, and ruining the character of Mrs. D--y, and serving the devil. Thus they took wicked counsel together, and J--a complied with all that was proposed, and vowed secrecy. By this agreement they had opportunity and better advantage of contriving and carrying on the accursed scheme. Now, whilst one held the neighbours in discourse, and c., the other would surprise them with a shrill cry, and be found at a great distance, when it was asserted and believed that they were both together but a moment before. The youngest daughter, M--y, believed her sisters, E--h and J--a, were both possessed and bewitched, and yet commenced the same behaviour about two months after

J--a; but upon different reasons and motives. This little girl had observed what sort of treatment her sisters had met with during their disorders, viz. that they seemed to be more the object of their parents' care and love, as well as pity, than ever; and more than her dear self, (who was now in some measure neglected on their account,) though her years called for greater tenderness; she therefore thought, that if she made the like complaints, they

would soon turn the tide of their affections into the right channel; and accordingly she feigned herself afflicted, said and acted as they did, to the very last, without being found out; nay, she held it longer than her sisters, as I hinted under a former head; and, as E--h tells me, it was with unwearied pains (by promises and threatenings) they hindered her from proceeding, and so put a period to this wicked affair. I pass now, in the 5th place, to shew the manner in which these children were treated, and how they ought to have been managed during their strange behaviour. I have already told you, under the 2d head, what people's opinions were about them and their actions, and we may be sure they were treated accordingly. The parents scarce ever entertained an hard thought of them; they never once imagined the truth--that such folly and wickedness could be bound up in the hearts of their dear children; and therefore they treated them with all imaginable tenderness. They sent for physicians, to find what was amiss in their bodies, to heal them; and for the elders to pray for them and over them; and the credulous neighbours came often to visit and pity them. But as there were those who all along suspected they were dissemblers, we must suppose they met with rougher treatment from them. They would solemnly put some serious questions to them, and sometimes reprove, rebuke, exhort and warn them. The number of those were small, compared with others who bolstered them up in their folly: Few cared to meddle far in an affair that was so dark and intricate; none made a business of it to detect them. Some reverend and wise persons advised the parents to separate them, and offered to receive them into their

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houses, (when they came to ask them to keep a day of fasting and prayer on their account,) but the fond and weeping parents could not think of it, but returned sorrowful home. Had this prudent method been fallen into, or had they been all along carefully watched (as we would those we suspect of forgery and deceit,) they might easily have been countermined and confounded in most of their projections and actions. E--h told me that, even when none suspected them, they were put to a thousand shifts to ripen and to bring things to pass, and as often in danger of being found out; and had not almost any excuse or reason been swallowed, all their schemes would have been dashed to pieces. I make no doubt, but in this long course of sinning Satan was very officious, and now and then suggested a thought to them, when they were brought to an extremity. But yet if all matters had been thoroughly scanned and canvassed, I question whether he would have been able to furnish them with

such excuses as would clear them before wise and good men. E--h told me one story which is very remarkable to this purpose: The three children were in bed together, and contriving mischief; one of them was sent out by the others to a closet to fetch a bottle, with which she quickly returned to them. In a few minutes, they complained of a bottle, which (as they said) was, without hands, conveyed to them, and by which they were grievously afflicted. In the midst of these complaints, E--h had this thought starting in her mind, What if my father should have seen my sister fetch the bottle? Upon which, she lift up her voice and said. Why do you complain of the bottle? Sister just now fetched it for me to smell of: I wish every thing came to us by the same natural means. Her thought was right; for her father was sitting in an apartment where he saw one of the children fetch the bottle. Now if one such matter had been followed up close, it is not unlikely but the whole cheat would have been discovered; had the parents been severe, and used the children as they deserved, the lying spirit would have departed from them, which abode with them many years afterwards,

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as you will hear under the next head.--I proceed now to speak of the means by which the whole affair was brought to light. After Mrs. D--y's death, (though the witchcraft ceased,) the children persisted in it, that they uttered nothing but the truth, throughout the long day of their supposed trials and afflictions, with relation to any particular. But, alas! their consciences (especially E--h's) contradicted them: That inward monitor being awakened, severely lashed, and wrecked, and tortured them. For some years afterwards, E--h wore a gloominess upon her mind. She did not care to talk of this business; and when questions were put to her by her parents and others, she would artfully turn the discourse to other subjects. She was very much grieved for her folly, but not enough to denominate her a true penitent. She was convicted, but not converted. However, in a short time after this, she sought the ordinance of baptism from her pastor, who examined her about this very affair, telling her that some of the good neighbours suspected her of falsehood. But to him she asserted her innocence, and so came with a lie in her right hand, (a sure symptom of unregeneracy,) and was baptized. After this, she informs me, she lived not without many serious thoughts upon what she had been, and said, and done. In her conversation with her sister J--a, she would say to her sometimes, very gravely, This whole matter of our deceit and wickedness will be brought to light, and we shall be ashamed. And so it was, very remarkably, as follows: These two young

women removed from Littleton to Medford, where the providence and ordinances of God further awakened E--h; insomuch that she sought the ordinance of the Lord's supper, (by asking an admission into full communion with the church of Christ here.) She came to me on the 14th of September, 1728, for this end. I discoursed with her and examined her about her belief and practice, and endeavoured to learn the state of her soul, and her past temper and conversation, as far as was proper. She gave me a very good account of herself; she discoursed very sensibly and religiously upon the questions

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and heads I proposed to her. I therefore encouraged her to come to the sacrament, giving such instruction and advices as were needful, and so propounded her the next Lord's day. I knew but little of the dark story I have now told the world, and was entirely ignorant of her being an actor in it. It was therefore to my great surprise, that on the Saturday, P. M., the day before she was to be received into the church, she came to visit me under the deepest concern and trouble of mind imaginable; inquiring of me what dreadful things I had heard of her, that made me preach so terribly against lying and liars, on the last Sabbath, from the 19 Proverbs, 5--He that telleth lies shall not escape. I asked her what made her think I had heard any thing of her? Nobody had been with me to object any thing against her. She then frankly told me that she had been greatly awakened and convinced by the word preached, insomuch that she is resolved no longer to cover her sin, as she had done, to the disturbance of her peace, and the hazard of her salvation; but to confess it both to God and man, that she might hope to find mercy. She told me that she had long endeavoured to flatter herself that God would be gracious to her and forgive her, though she should omit the making an open and publick declaration of the matters she was guilty in to man; but that now she was quite of another mind, having received new light from the gospel. She proceeded then to tell me the substance of what has been related, bewailing and lamenting her egregious folly, and weeping bitterly for it, desiring to be truly humble before God and man, so long as she had a day to live. She blessed God that he did not snatch her out of the world in the time of her presumptuous pride and folly, and cast her into the lake of fire and brimstone, in which all liars have a part. She desired all might be warned by her folly to avoid the like. She further desired me to draw up something agreeable to the discourse I then had with her, and to read it (in form of a confession) to the congregation of God's people; and she promised she would be

present publickly to own and acknowledge the same. I complied with

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her request, and after sermon read her confession, while she stood in view of the people, and signified her consent unto it. Her humble acknowledgment and penitent confession being thus free and voluntary, and her heart, which was shut up and hardened, being thus opened and tender, I looked upon this change wrought on her as a work of God's holy spirit, which I hoped would prove saving; and lest she should be swallowed up with over much sorrow, admitted her to our holy fellowship and communion; and, so far as I know, she has ever since behaved as a good Christian. May she prove an eminent one, and answer the just expectations of God and his people concerning her! Nothing further remains, but (7thly) to make some inferences and reflections. And whoso is wise will observe these things, and be made wiser and better by them. We see by this example what a world of sin and sorrow the indulging of pride and a foolish curiosity will lead people unto. Who could have thought that telling of idle stories would have come to such a story as this! A little spark will kindle a great fire, and it is difficult to stop after we have begun a sinful course. 'Tis the safest way, therefore, to leave off every sin, as the wise man bids us do anger, (Prov. 17. 14.) before it be meddled with. Would you enjoy a quiet mind and conscience, maintain your innocence, avoid the appearance of evil, abstain even from those things that are capable of misconstruction. Young people would do wisely now to lay aside all their foolish books, their trifling ballads, and all romantick accounts of dreams and trances, senseless palmistry and groundless astrology. Don't so much as look into these things. Read those that are useful to increase you in knowledge, human and divine, and which are more entertaining to an ingenious mind. Truth is the food of an immortal soul. Feed not any longer on the fabulous husks of falsehood. Never use any of the devil's playthings; there are much better recreations than legerdemain tricks. Turn not the sieve, and c. to know futurities; 'tis one of the greatest mercies of heaven that we are ignorant of them. You only gratify Satan, and invite

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him into your company to deceive you. Nothing that appears by this means is to be depended on. The horse shoe is a vain thing, and has no natural tendency to keep off witches or evil spirits from the houses or vessels they are nailed too. If Satan should by such means defend you from lesser dangers, 'tis to make way

for greater ones, and get fuller possession of your hearts. 'Tis an evil thing to hang witch papers on the neck for the cure of the agues, to bind up the weapon instead of the wound, and many things of the like nature, which some in the world are fond of. Be warned against thus trading with the devil, lest you barter away your soul for some worldly advantage. Those who allow themselves in such practices, are the most likely persons to covenant with the devil. Again, we learn from this relation what a state of gross ignorance many of the world are in at this day. The follies of children are deemed witchcraft, and their enterprises supernatural! What a cloud has the fall brought upon the human understanding! Alas! how ignorant must we needs be of Satan's devices, if those of children cannot be seen through by us! If we can't dive to the bottom of their shallow designs and actions, we are certainly in great danger of falling into the snares and depths of Satan. Let this humble our pride, and overcome our self conceit; teach us lowliness of mind, and make us think soberly. Again, we learn from this relation what method to use with our children, if ever they should appear in the like circumstances with these children. To shew this was one great end of my telling the story, that ignorant persons and masters may be instructed, and that such as have knowledge might be excited unto their duty. You must not indulge your children, you must not encourage them, you must not suffer sin upon them. The rod of correction may sometimes be properly and seasonably applied to drive this folly far from them. The various tempers of children must be consulted, for these will call for a different management; but be sure to hold on suspecting them. Take this for a rule--Be

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as watchful and careful to find them out, as if you knew they had a design to deceive you. It was unguarded tenderness and affection that encouraged the children you have been reading of in their course of folly and wickedness. If parents and near relations will stand by and comfort such, they wo'n't care for all the world of strangers that come to see and help them. Again we learn, from this story, that Divine Providence seldom suffers such flagrant wickedness to pass wholly undiscovered and unpunished. Whatever arts or stratagems they may use to conceal their sins or put them out of remembrance, it is impossible so to stifle and hide them, but that conscience, and the word of God may, some time or other, bring them to mind, and give them a bitter remorse. The judgments of Providence have often brought sinners to confess and discover their sins, as well as punished them for them. God's providences fulfil those

threatenings of his word--140 Psalm, 11--Evil will haunt the wicked to overthrow him: 64 Psalm 8 -- Their own tongues shall be made to fall upon themselves. If we look back upon this story, we may see the holy, and wise, and good providence of God at work to discover the truth, to clear the innocent and bring the guilty to repentance, to instruct the world. Who would have thought of such a discovery eight or nine years after these things were acted? His judgments are unsearchable, and his ways past finding out; but our ways and doings are ever before him. The unquiet consciences of sinners have sometimes been such flaming evidences against them, as to force a confession of their sins from them, and oblige them to make full discoveries. So Joseph's brethren (in the 42d chapter Genesis, 21 v.) said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. We are verily guilty, is the cry of conscience in every sinner's breast. There's no appeasing or quieting of it. Expellas furca licet usque recurrat. It will regain its power and recover its force, and fall upon him with greater violence and fury. So these sisters

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said one to another, We shall some time or another be found out, for we are guilty. Lastly, the word of God, the hammer which breaketh the rock to pieces, when accompanied with the holy spirit, convinces of sin, of righteousness and judgment; and is the power of God to salvation. We read, in Heb. 4. 12, It is quick, and powerful, sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and is a discernor of the thoughts and intents of the heart. There are many other glorious characters and encomiums given of it, the highest of which it well deserves; and many wonderful effects it has produced, which we have read of and beheld. This was the mighty engine, in the hand of God, for the discovery of this wicked plot, as is very seriously affirmed by the persons concerned. 'Twas the foolishness of preaching. Let none then despise prophesyings, but duly and conscientiously attend the word, and not neglect the great salvation. Forsake not the assembling yourselves together, as the manner of some is. None know what they lose by unnecessarily staying at home. It is, you see, a good thing to draw near unto God. Let us give thanks unto God for his written and preached word, and praise its power, which has brought this story to our hands. To conclude, let us give honor to the Son of God, our Saviour, who was manifested for this purpose, that he might destroy the works of the devil. May he hasten the accomplishment of that prophecy and

promise, which in his times he will show who is the blessed and only potentate. Rev. 20, 1, 2, 3 -- I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more.